

June 12
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together into one, and that all things whatsoever, that should be gathered in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus."—JOSEPH SMITH.

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THE M. I. A.—BUILDERS OF YOUTH

GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE AND GENERAL SUPERINTENDENT
OF THE Y. M. M. I. A.

MUTUAL Improvement! How pregnant with meaning are those words Mutual Improvement, particularly when they are applied to the activities of an entire community! The idea embodied therein is one of the corner stones of Christianity. While the organization of the Mutual Improvement Associations was not contemporaneous with that of the Church of Jesus Christ of Latter-day Saints, the underlying thought of reciprocal helpfulness has ever been a characteristic of this movement. As an illustration, in the very early and troublous days of the Church the "School of the Prophets" was called into being with this as its objective.

In many communities there are prodigal sons who have to be redeemed, and the Church has ever been mindful of their worth and has gone out to seek them and where possible induce them to return to the fold. But more vital even than this commendable work of rescue is a far-reaching activity which aims to reduce to the minimum the number who stray.

To effectively touch the lives of young people, just entering the pubescent state and the years immediately following, is almost invariably a difficult task, but there is a way which leads into the innermost recesses of every heart if it can but be discovered. To find that way, to get into the heart of the individual, to plant

there seeds of righteousness which will outgrow and choke out the seeds of evil, is the mission of this organization. This can usually, perhaps always, be accomplished if the right agencies are put into operation. However, the wide range of individual tastes makes necessary a great variety of preventive methods.

While the M. I. A. invites the middle-aged and even the aged to enroll as members, an invitation which is accepted by many, its mission primarily is with those boys and girls and young men and women who are passing through the most critical period of their lives. Its aim is to secure to its members in their youth a conscious testimony of the Gospel of Jesus Christ, by the development and exercise of the gift of God within them, bestowed upon them in their childhood by the laying on of hands of the Priesthood; and so prepare and, in a measure, qualify them for the missions they are expected to perform.

M. I. A. METHODS

Every experienced person knows that this cannot be done by the lecture method. Vigorous and independent youth wants to work out its own problems and is determined to be an active factor in the scheme of things. With this thought in mind, young men and young women are usually called as officers of the M. I. A. organizations. They preside in the meetings and to a very great extent arrange and carry out the programs. Their own constructive suggestions are always given consideration and frequently tried out. This is demonstrated by the M Men's idea, to which many a boy owes his salvation. It had its inception in a group of young men who were given permission to experiment and perfect plans. The results were carefully analyzed and proved so satisfactory, that the movement soon became Church-wide.

Fifty years ago, over eleven hundred young men marched, carrying at their head the banner of the Associations inscribed with its motto, "The Glory of God is Intelligence," and the declaration "Ten Thousand Strong."

About that same time, a "reading course" was adopted, and the first year's series of five volumes issued. Suggestive lectures treating upon religion, history, science, literature and biography, to which readings from the books provided were intended as supplemental, became the fundamental order of exercises, the basis of future manuals.

In 1879 the *Contributor*, the official organ of the Young Men's Mutual Improvement Association, and ten years later the *Young Woman's Journal*, organ of the Young Ladies, came into existence. Through the opportunities thus afforded, hundreds of young men and women acquired the taste and habit of writing for publication, and by their efforts laid substantial foundation for authorship of merit. Musical and oratorical contests of im-

posing importance became features of the annual conference to which two or three days in the month of June were devoted.

After seventeen years of usefulness, the *Contributor* was discontinued, to be followed in 1897 by the *Improvement Era*. The *Young Woman's Journal* continued uninterruptedly for forty years when it joined fortunes with the *Era* in the autumn of 1929.

Because of the fact that every member of this Church should be prepared to give, at home or abroad, a "reason for the hope that is within him," public speaking has always been encouraged. This prompted President Brigham Young to say at the time of the organization of the Y. M. M. I. A.: "We want our young men to get into the habit of bearing testimony. They may say they have not any testimony to bear; get them to stand on their feet and try, and they will soon find that the Lord will put into their mouths things to say, and give them utterance to many truths they had never thought of. They will get testimonies as they try to bear them. Get them to stand up and try. More people have obtained testimonies while standing on their feet than down on their knees praying for them."

PROGRESS OF THE M. I. A.

It should be remembered that at the time the M. I. A. was launched, opportunities for schooling in this community were rather limited. In a new country where primitive living conditions obtain, a natural tendency is for active young men to become reckless, rough and uncouth. Inspired Church leaders provided as an antidote for this condition, activities leading toward faith, culture and refinement. They had unwavering confidence in the integrity of the young people, knowing that, with all their faults, they were submissive and obedient to counsel and would react satisfactorily to constructive suggestions.

Built upon such fundamental principles, it was expected that these parallel M. I. A. organizations would go constantly forward. In the main they have done so with no set-back or serious failure. They have well, if not perfectly, preserved the spirit and aim of their being, and to that extent have rendered service to the Church and afforded invaluable experience to its members.

This brief historical background of M. I. A. objectives is given merely with the view of showing the importance in which the principle of mutual improvement was held during days of hardship when, to people of less faith and vision, all the energies of the community might easily have been devoted to conquering the desert and acquiring some of the more tangible things of life.

To-day, there are eight hundred ninety-five joint associations in the organized wards of the Church, and one hundred thirty-eight more in the established missions. These latter are scattered from South Africa to the "land of the midnight sun," from Tasmania through the important islands of the Pacific, and from

Argentine to Canada. The total membership in round numbers is one hundred thousand.

Every boy of twelve years is eligible for the Boy Scout organization which has become a part of the M. I. A. program. Here he does, under specially selected leadership, what Scouts do elsewhere. At the time when habits are most easily formed, he learns to be God-fearing, obedient to authority, considerate of others, honourable in his conduct, in short, to lay a foundation upon which worthy manhood may be built. Scout work in this Church is not different from that of other communities, except that it is correlated with the duties of the Deacons' quorum, to which every properly trained boy of twelve is expected to belong.

At fifteen he may become a Vanguard, where he is given a program of advanced Scouting adapted to the tastes of boys who are beginning to feel the urge of manhood. At this age, they are not satisfied to follow the commands of others, but aspire to leadership themselves and feel very much superior to their smaller brothers and acquaintances. The first novelty of Scouting has worn off, and they crave something new. A program suited to their tastes and desires is therefore prepared which fits into the Priesthood work assigned to the ordained Teachers, and more responsibility is placed upon them.

Two years later, and until he has reached the age of twenty-four, he may be an M Man and finds here an outlet for his energies along athletic, musical, social and intellectual lines. These M Men are given the privilege of choosing their own officers, and all have the opportunity of being on one of five committees selected to carry forward the program.

At an age when many young fellows consider it smart to violate the law, he may be put on a committee whose duty it is to promote the current M. I. A. slogan: "We stand for the preservation of our heritage through obedience to law." Or his assignment may be to lead out in movements directed to the beautifying of his town and improvement of community life.

DEVELOPMENT FOR GIRLS

The M. I. A. has also made delightful and adequate provision for the girls of the Church, with most gratifying results. The girl of fourteen years is enrolled in a Bee-Hive swarm. During the two years as a Bee-Hive girl, she is taken through a program of activity unsurpassed anywhere. Based upon the Spirit of the Hive, described in Maeterlink's *Life of the Bee*—that unseen power which moves and actuates to unselfish achievement—the girl learns the Bee-Hive Code, "Have Faith, Seek Knowledge, Safeguard Health, Honour Womanhood, Understand Beauty, Know Work, Love Truth, Taste the Sweetness of Service, Feel Joy"—a code which if incorporated in her life will assure happy, peaceful womanhood.

Into life she goes, filling cells with the honey of experience from the fields of Religion, Home, Health, Domestic Art, Out of Doors, Business and Public Service. There is an excellent opportunity for her to discover interests which might serve as a guide in her choice of hobbies as well as vocation.

The beauty of Motherhood is the paramount thought of the Bee-Hive plan, as expressed in the words of the Builders' Purpose:

As bees bring to their building
 Obedient and purposeful service,
 So into the hive of life
 I enter to do my part,
 Faith I have in my fathers—
 Faith to move me to action.
 Health I hold in my keeping
 Health to guard and to cherish
 That life may come to my children
 Pure and in limitless power.

There are over eleven thousand Bee-Hive girls at present engaged in active work, besides countless thousands of others who have been touched with the charm of its influence.

The Junior Girls are sixteen and seventeen years of age. They are the girls on life's threshold; beauty is their watchword and the rose is their flower. Their courses of study include subjects which deal with beauty—the beauty of good manners, of unselfishness, of goodness, of truth, and greatest of all, of the Latter-day Gospel.

Their project is a cultivation of an appreciation of beauty through the raising of flowers, and many churches and homes have been made sweet and fragrant by the placing therein of lovely blossoms grown by the girls.

PREPARATION FOR IDEAL WOMANHOOD

The Gleaners, ten thousand strong, are the older girls of the M. I. A. whose ideal is Ruth of old. As she gleaned in the wake of the harvesters, so do these modern girls follow the trail of Knowledge and gather the perfect stalks which they bind into the sheaves of daily life and glowing womanhood.

Mindful of the Church ideals, they delve into subjects of home management, marriage, child training, health, etiquette, and character, all of these being touched with the spirit of the Gospel teachings.

In many of their activities they join with the M Men and seek expression in drama, dancing, public speaking, music, games, hand-crafts, etc., and in them they learn to live fully and busily.

With home as a central theme and a daily contribution to its honour and happiness as their project, the Gleaners are daily reaping the blessings which the home-loving pioneers sowed and cultivated for the benefit of the generations to follow.

It would be difficult to find in the world another concerted plan for the activities of young people which is comparable with that provided for the M Men and the Gleaner Girls. Not only do these cover a wide range of activity, but in quality they are of a type which commands respect.

Those unfamiliar with this organization would be surprised at the large percentage of the membership which is active. Indeed, it is hardly too much to say that all participate with ardor in some form or another. For example: It is conservatively estimated that eight thousand M Men tried out for the basketball tournament last year, and even more men are participating this year. Certain requirements are made of the contestants, among them being that the player does not use tobacco or liquor.

In the drama contests last year, six thousand young people took part; ten thousand contestants entered for the dance; six hundred M Men and an equal number of Gleaner Girls participated in the public speaking try-outs; eight hundred in the male quartette; four thousand in the mixed double quartettes; fifteen hundred in the girls' double trio; and one hundred fifty in the dance orchestra. Altogether more than thirty thousand contestants participated in the special activities. Naturally there were a number of duplications because of some taking part in more than one event, but to offset these there were many who acted as coaches, trainers, accompanists, etc.

ADULT EDUCATION

With all the attention given to the young, adult education is not overlooked. The course prepared for the Adult Department, followed studiously as it is in many cases, is worth several hours of college credit.

To the M. I. A. has been assigned the responsibility of directing the leisure-time activities of the Church. "What are you thinking when you do not have to think, and what are you doing when you do not have to do anything?" These portentous questions are carefully considered by the Community Activity Committee, whose duty it is to study the field of dancing, dramatics, moving pictures, music, physical activities and home recreation; and by the Adult Committee, whose duty it is to study the field of adult recreation. "The wholesome use of leisure time" among the entire Church membership is the M. I. A. aim.

With such an objective and with such a divinely inspired and far-reaching plan, with a magnificent army of devoted workers, surely no goal is beyond our reach.

Well supervised recreation will continue to interest the better element of the community, and a genuine desire for the best in life will be apparent in the youth of the Church. The best in this life prepares us for the highest blessings eternally. Each day should hold for every person the investment of self for the

benefit of others. By such an attitude, we move in the direction of success, and our happiness here and hereafter is assured.

If the earnest, intelligent efforts of the M. I. A. workers continue, the fruits of their labours will be happy, clean men and women who have passed through the period of adolescence, safeguarded from the evil habits that often destroy all hope of a successful life.

ATTITUDE OF CHURCH LEADERS

The following statements regarding the value of M. I. A. work were collected at random from among a large number on file. Some are from people well known in the community; others come from men in more modest circumstances:

President Heber J. Grant: "It has been valuable beyond expression."

Anthony W. Ivins: "I have always been associated with the organization (fifty years) and have been greatly benefited by my association with it."

Richard R. Lyman: "It has been one of the greatest aids in arousing and retaining my interest in Church work."

Junius F. Wells: "It has been a constant inspiration, exciting my deepest interest and devotion. I regard activity in it as the most important labour of my life."

Levi Edgar Young: "It has shown me the value of religious training in the days of our youth."

Oscar A. Kirkham: "It found me. It blessed me. It gave me opportunity for my best work and has graciously rewarded me with my greatest joys."

Adam S. Bennion: "Teaching Y. M. M. I. A. boys gave me my first love of teaching."

Joseph A. West: "Nothing in my life (I am now seventy-four) has given me more genuine joy or been more profitable to me than my connection with the M. I. A. cause."

Arthur F. Barnes: "It has been invaluable to me in various labours in the Church."

Wilford A. Beesley: "Working in the M. I. A. developed a deeper insight of the value of the Church to me and appreciation of it."

President Peter M. Hansen: "It inspired a desire to live a clean life and to devote myself to a life of service."

William N. Davis: "A faithful friend urging me upward and onward to better and nobler deeds."

James O. Bullock: "I have only to say the M. I. A. is one of the best schools of religious instruction."

Joseph H. Ellison: "It has helped me wonderfully in learning the law of the Lord."

Edward H. Anderson: "It gave me an opportunity for expression in many ways which has given me joy and much satisfaction."

—*Improvement Era*, April, 1930, pages 388-90.

THURSDAY, JUNE 12, 1930

EDITORIAL

FAULTFINDING

FAULTFINDING is dangerous. It grows easily into a habit; then spreads as a disease into every thought and act. It drives away cheer and banishes happiness.

There are faults in every man and man-made institution. Look for them and they are found. There are also virtues in every man and man-made institution. Look for them and they are found. To dwell upon faults breeds distrust and ill-will; to consider virtues creates confidence and begets love. Whoever walks with the faults of the world, travels in darkness, hemmed in by night; whoever seeks the virtues of the world, lives in the light of day.

Man is of divine pedigree. Therefore, in the midst of evil temptation he strives for goodness and virtue. In all people, save a very few, virtues outnumber faults. The world is essentially good in character, though it be often adrift with respect to truth. Could the story be told of the acts of kindness performed daily by man for man throughout the world, we should understand better the warmth and tenderness of humanity, and its deep desire for the right. The rank and file, the average of us, are deserving of respect and goodwill.

Faults exist. They must be corrected. How? Best of all, by helping develop the virtues, the gifts and power, of the person at fault. Two things cannot occupy the same place at the same time. Therefore, as virtues increase, faults decrease. Sometimes a fault is but the result of unhappy conditions. Remove these and the fault disappears. If the fault comes from a weak will, correct it by nourishing and training the will for righteousness. Speak of a fault only when necessary, and then gently, to those who have the right to hear. Broadcasted faultfinding is moral poison gas.

Expect perfection in no man. The Gospel is perfect; the members of the Church can only strive towards that perfection. If a person earnestly seeks to make himself fully fit before the Lord, the correction of his weaknesses, faults if you choose, will consume all his time and strength, and by comparison, his neighbour will stand high in the scale of moral achievement. Honest self-examination silences faultfinding.

The Prophet Joseph Smith taught the lesson. Evil minded men, faultfinders, violently opposed to the cause of truth at its very beginning, charged the Prophet with an improper life. In

his candid honesty, he admitted frankly that he had made many youthful mistakes, essentially those of levity and trifling conversation not befitting one chosen for holy purposes. He adds: "I do not, nor ever have, pretended to be any other than a man 'subject to passion,' and liable, without the assisting grace of the Saviour, to deviate from that perfect path in which all men are commanded to walk."

Those who seek mightily for the help of the Lord to tread the Gospel path, will not, can not, become faultfinders. Those who persist in searching out and discussing the weaknesses of others will lose the sweet spirit of the Lord, and dwindle in unbelief.—W.

DISTRICT OUT-DOOR CONTEST DAY

IN ORDER to give everyone an opportunity of having a day of enjoyable out-door activity, we have the pleasure of announcing the Priesthood and auxiliary open-air competitions, to be known as the District Out-Door Contest Day, which will be held on August Bank Holiday.

Last year, on this date, a similar program was carried out, and this year it is desired to have even a more successful day. To make this possible, early plans must be laid, and the spirit of the work heartily entered into. The results and enjoyment to be realized will be well worth an early start.

The July issue of the "Summer Bulletin" will contain an outline of competitive games and other activities, and a suggestive method of scoring. Careful consideration of these suggestions will greatly add to the success of the Contest Day, and will be preparatory to future announcements in this regard. The question of prizes and refreshments will be taken up at a later date.

Start looking for a field centrally located, for the convenience of the entire district, upon which to have the contest events.

This day should be the most enjoyable of the entire year. Thus, all Priesthood and auxiliary members of all ages are urged to enter into the spirit of the occasion, and work hard to make the events a real success.

A. WILLIAM LUND

SUMMER BULLETIN ANNOUNCEMENT

WITH the M. I. A. lessons in the Auxiliary Guide on President Grant and his two counselors, the lesson material as indicated in the manual "A Gospel Century" comes to a close. All have enjoyed the discussions and treatises connected with the season's work.

Knowing that activity is absolutely essential for spiritual growth, we feel that Priesthood and auxiliary meetings should not be entirely suspended. Therefore, the Priesthood and auxili-

aries will meet together one night each week. The regular slogan discussions and preliminary program presentations will be held before the entire group.

The first meeting night of each month will be under the direction of the M. I. A. The M. I. A. slogan and preliminary program will be presented by Mutual members. The second meeting night will be under the jurisdiction of the Relief Society, and the members of that organization will participate in the slogan talk and preliminary program. The Bee-Hive organization will have charge of the third meeting night of the month, and the same procedure will take place. Inasmuch as the Bee-Hive has not a regular slogan, a talk upon some phase of their symbol could be substituted. In case there is no Bee-Hive organization, the Priesthood should take charge and provide the program. The fourth meeting night of the month will be "open night," and suggestions will be provided by the Mission office.

The plan for class study is hereby given. *First night*: Genealogical lessons sent from the Mission Office will be studied. *Second night*: The four groups will separate for study after the opening exercises. The Priesthood will study from *Essentials in Church History*. The Relief Society will take their lessons from the Relief Society manual, or sew if they so desire. The Bee-Hive will use their manual. And the M. I. A. will be furnished lessons upon "How We Got Our Bible." *Third night*: Everyone will engage in active genealogical research work after preliminary exercises, either inside or outside classroom. The exact nature of this work will be described in the Bulletin for the first month. *Fourth night*: This will be "open night," and all the members of the Priesthood and auxiliary organizations are to join together for a happy round of recreational activity.

This is a brief outline of the summer's work. The plan will be a great success if everyone will enter into the spirit of it and work hard. Additional suggestions will be made later. This announcement is to familiarize everyone with the general program, so that all will be in readiness to carry out the plans of the first bulletin.

A. WILLIAM LUND

THERE is a limited supply of the April 3rd issue of the *Millennial Star*—the centennial number—remaining. Those desiring additional copies before the supply is exhausted may obtain same at the original price of sixpence.

There will undoubtedly be a demand for bound copies of Volume 92 of the *Millennial Star* at the end of the year. The supply of the following numbers is depleted: Nos. 1, 2, 3, 5, 7, 8, 12, 15, 16, 18, 19, and 20. Anyone sending in to the *Millennial Star* office copies of the above issues will be given proper credit for same.

OUR CHURCH LEADERS—CHARLES W. NIBLEY

(THIS is the M. I. A. Lesson for the third lesson night of June as noted in the Auxiliary Guide for June, *Millennial Star*, May 15th, 1930, page 381.)

CHARLES W. NIBLEY.

I. *Life History and Outstanding Characteristics.*

1. Early Life.

Charles W. Nibley, second counselor in the First Presidency, was born on February 5th, 1849, at Hunterfield, a small coal mining town eight miles south of Edinburgh, Scotland. He was the son of Jean Wilson and James Nibley. His parents were poor in worldly goods, but were good, honest, hard-working, thrifty people. Five years before the birth of President Nibley, his mother listened to a missionary who preached on the village green, and within a week, both she and her husband became members of the Church. In 1855, after quite a struggle to save sufficient means, they emigrated to America, residing in New Jersey for five years and worked in the woolen mills to obtain funds to continue to the Rocky Mountains. The family arrived in Salt Lake Valley in the fall of 1860, and settled in Cache Valley, a few miles north of Salt Lake.

These were the conditions under which Brother Nibley was born and raised. His character was shaped by the influence of his good, humble parents. They were energetic, industrious, trustworthy, saving and spiritually minded, and he was trained accordingly. When quite young, he began providing for his own support, first, by gleaning wheat in the harvest field, and later by herding sheep. His opportunity for schooling was limited, but he made use of his spare moments by studying and reading.

2. Business Ability and Activities:

When sixteen years of age, he moved to Brigham City and was employed in a local store as a clerk. Later, he sought employment with a railway company. First he was a station agent, but was soon advanced to general freight and ticket agent, which position occasioned considerable traveling throughout the eastern part of the United States in the interests of the company.

A keen business administrative ability developed in Brother Nibley, which was soon recognized by his associates. He was chosen manager and secretary of the United Order Manufacturing and Building Company at Logan, Utah. He became actively engaged in many business ventures that proved successful. His activities spread throughout the north-western part of the United States, and included the founding of lumber companies, a sugar company, and building railroads. He became one of the directors of a railroad company, and vice-president of another. He was also connected with colonization schemes, and helped build up western Idaho and eastern Oregon.

3. Civic Activities :

During the World War, Brother Nibley exercised his influence and personal means in the interests of the Allies. He visited several military training camps and encouraged the young men in the service of their country. In behalf of the Church, he sent a quarter of a million bushels of wheat, stored by the Church over a long period of time, to the United States Government during the wheat shortage occasioned by the War. He was appointed a member of the War Industries Board in July, 1918.

4. Church Labours :

Brother Nibley became active in Church work early in life. He held the various offices of the Aaronic Priesthood in which he served well. He was later ordained to the Melchizedek Priesthood, and at the age of twenty, was called on a short mission to the eastern part of the United States. A few years after, he filled a mission to England. He laboured in the Liverpool office, in charge of emigration, under the presidency of Joseph F. Smith. He and Henry W. Naisbitt were given charge of the affairs of the British Mission for several months between the release of President Smith and the arrival of the succeeding mission president. For many years after returning, he was superintendent of Sunday Schools of Cache Stake.

While Brother Nibley's business interests were located in Oregon and western Idaho, necessitating his residing there, he was chosen first counselor in the presidency of the Union Stake at the time of its organization. Near the end of 1907, he was set apart as Presiding Bishop of the Church. He was well fitted for this appointment, inasmuch as Church finances are under the jurisdiction of this office. He applied his knowledge of modern business methods to his work, and many improvements and reforms were inaugurated in handling tithes. He performed his labours well, and great strides in efficiency were realized.

President Nibley has traveled through many parts of the world in the interests of the Church. He accompanied President Smith on two extensive tours of Europe. He was with President Smith at Cardston, when the Canadian Temple was dedicated. He visited Chicago, Arizona, the Southern States, California, and made three trips to the Hawaiian Islands with President Smith in connection with the building of the Temple at that place. His counsel and advice have been great aids in the negotiations for the construction of many Church edifices. He later made another visit to the Hawaiian Islands with President Grant when the Temple was dedicated. The Church has also been benefited by his practical and business ability during the erection of the Arizona Temple.

Brother Nibley was set apart as second counselor in the First Presidency on May 25th, 1925, after the death of President Charles W. Penrose. His many years of experience and his good judg-

ment fit him to his high calling. He is a good counselor, and, as in his previous Church appointments, he is faithfully and wholeheartedly devoting his time and efforts to further the cause of righteousness.

5. Personal Characteristics:

The life of President Nibley has been a wonderful example of self-development; he is a self-made man. Born in the humblest of surroundings, he has risen to great heights in the business world and in the esteem of his fellowmen. He has always taken advantage of all opportunities to advance and improve himself. When one path seemed closed, he has sought other means of reaching his goal. However, material success has not monopolized his attention. He has always devoted a due measure of his time and energy to serving his God and in using his experience, talents and knowledge for the benefit of the Gospel. He has been outstanding in his efforts at general improvement and advancement of the community. His wisdom and advice regarding religious and secular matters have been sought extensively by his associates. Brother Nibley is known as one of the popular and forceful speakers of the Church.

II. *Characteristic Sayings of President Nibley.*

The following are extracts taken from President Nibley's addresses at various general conferences :

I could always get along better and be more prospered, more blessed and certainly more satisfied in my heart and soul, at the end of the year, if I got along with ninety per cent. and gave the Lord His ten per cent.

In all of the little things of life we should be a little better, a little more kind as husband and father, a little more courteous, a little more polite.

Let me beseech you, my brethren and sisters, that we get some of the spirit of sacrifice in our hearts, that we may be willing, and may say before God: "I'll go where you want me to go, dear Lord; I'll work where you want me to work; I'll try to be what you want me to be." If we have this in our hearts, we will grow in some humble way, at least, in small degree, to be like this the noblest of men whom I have ever known, Joseph F. Smith.

My allegiance to the Church comprises and includes everything that the civil government requires and a great deal more. My allegiance to the Church causes me not to hate my brother; my allegiance to the Church makes me an infinitely better citizen, as citizenship goes in the world, than if I were not connected with the Church.

I think we ought to observe thrift. A good many people have forgotten what that word means—thrift, saving, not necessarily being stingy, but save your means, economize. . . . We ought to make every effort to free ourselves from debt. Then we will be free to go and preach the Gospel if we are called.

For be it known that "Mormonism" rests upon the testimony that God gives to His children of its truthfulness. If you will do the work you shall know whether these men speak of God or whether they speak of themselves. In humility and with all the earnestness of my soul I bear

testimony that I know that the Angel Moroni came and revealed the Book of Mormon, that Joseph Smith was the instrument in the hands of God for establishing upon the earth God's Church, through which His Gospel may be preached to all the world; and I bear witness of its truthfulness in the name of Jesus Christ.

—Adapted from Jenson's *L. D. S. Biographical Encyclopedia*, Vol. 3, pages 766-69.

ULSTER DISTRICT CONFERENCE

A MOST impressive Centennial celebration influence was prevalent during each session of the Ulster District Conference held on Saturday, Sunday and Monday, May 24th to 26th, 1930, in the meeting hall on Donegall Street, Belfast. A well planned anniversary program was successfully presented.

The lantern-slide lecture, given on Saturday night, attracted the interest and attention of a large audience of members and their friends who were eager to learn of historical scenes and their relation to the growth and spread of the Gospel.

A deep feeling of joy, gratitude and reverence was evidenced



MISSIONARIES AT ULSTER CONFERENCE

FIRST ROW, left to right: Elders William Kenneth Lund and Wesley D. Amott, British Mission Office; British Mission President A. William Lund; Sister Josephine B. Lund, President British Mission Relief Societies; President Ferrell N. Beckstead, Elders Gordon L. Allen (District Clerk) and Edward E. Drury, Ulster District; second row: Elders Arlow W. Nalder, T. Bruce Jenkins, Royal H. Jensen, Otto Done and Arthur S. Gailey, Ulster District; President William M. Faulds, Scottish District; Elder Merrill H. Glenn, Ulster District.

at the Sunday sessions of the Conference. The eventful organization day of a century ago, and its meaning to humanity, was ably pictured in a pageant. British Mission President A. William Lund delivered an inspiring discourse on various phases of the Gospel—its power of influencing humanity toward righteousness. Sister Lund spoke of the wonderful part women have played in building up the Church. Several beautiful musical numbers were rendered by the missionary quartette, local members and their friends.

The missionaries present at the conference are shown in the picture. Each bore witness to the divinity of the Gospel at the missionary meeting held on Monday. The banquet given in the afternoon was a most joyful occasion.

GORDON L. ALLEN, District Clerk.

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—The M. I. A. organizations of the Liverpool District met in lively and spirited competition in the St. Peter Street Assembly Hall, Blackburn, on Saturday, May 17th. After the contests, a "Green and Gold Ball" was enjoyed, the feature of which was a prize waltz. An M. I. A. queen was chosen. Refreshments were served by the Bee-Hive girls of the Blackburn and Burnley Branches.

Manchester—The members of the Rochdale Branch Sunday School enjoyed a social on Saturday, May 17th. The proceeds were added to a fund for "Children's Day," which will be celebrated in June.

Scottish—On Monday, May 5th, the members of the Aberdeen Branch held a picnic on the farm of Brother Marshall. Everyone participated in the games and entertainment provided.

At a baptismal service held at Dr. Bell's School Baths in Leith, Edinburgh, on May 20th, four persons were baptized by Elders Frank S. Campbell and Lewis A. Phelps. They were confirmed by Elders William S. Costley, Jules Gillette, John A. Freestone and Frank S. Campbell.

Sheffield—On Saturday, May 17th, the Bee-Hive girls of the Barnsley Branch presented a pageant depicting Bee-Hive work before a crowded hall of members and friends. A luncheon was served after the program.

Welsh—Two persons were baptized by Elder Lester H. Jones at a baptismal service held on Saturday, May 17th, at the Gwaunfarren Baths, Merthyr Tydfil. They were confirmed by President J. Clyde Sumsion and Elder Lester H. Jones.

Branch Conferences: Of the Bradford Branch, Leeds District, held on April 13th. An appropriate program was well presented. President Lucian C. Reid and Elder Cyrus H. Gold were present.

Of the Batley Branch, Leeds District, held on April 20th. "The Divinity of Jesus Christ" was the theme of the conference. President Lucian C. Reid, and Elders Glen N. Hart and Cyrus H. Gold were in attendance.

Of the Halifax Branch, Leeds District, held on May 4th. "The Second Coming of Christ" was the theme of the speakers. The missionaries in attendance were President Lucian C. Reid, and Elders Charles E. Shirley and E. Arnold Goff.

Of the Leeds Branch, Leeds District, held on May 11th. A Mothers' Day program was splendidly given. President Lucian C. Reid, and Elders E. Arnold Goff, Robert V. Moncur and Cyrus H. Gold attended.

Of the Clayton Branch, Leeds District, held on May 18th. A pageant was commendably given by branch members before a large audience, half of whom were non-members of the Church. President Lucian C. Reid, and Elders Willis R. Dunkley, E. Arnold Goff and Angus S. Bodily spoke.

Of the Nelson Branch, Liverpool District, held on May 18th. The pageant "Hungry Souls Satisfied" was ably given at the afternoon session. Speakers portrayed the benefits of the Gospel. The following missionaries attended: President Eugene Romney, Jr., and Elders H. Wendell Jacob, J. Alvin Ritchie and Noel T. Stoddard.

Of the Blackburn Branch, Liverpool District, held on May 25th. "Revelation" was the theme of the conference. President Eugene Romney, Jr., and Elder H. Wendell Jacob were in attendance.

Of the Oldham Branch, Manchester District, held on May 18th. "Lehi's Journey," a pageant, was effectively presented. President Benjamin R. Birchall, of the Irish Free State District, President Paul A. Peterson, and Elders Henry B. Squires and Eldon C. Ririe attended.

Of the Manchester Branch, Manchester District, held on May 4th. The story of the Gospel was told in pageant form. President Paul A. Peterson, and Elders Andrew R. Cluff, William T. Trembath and Eldon C. Ririe were present.

Of the Hyde Branch, Manchester District, held on May 11th. A Mothers' Day program was appropriately rendered. Elders Andrew R. Cluff and Alma C. Palmer spoke.

Of the Doncaster Branch, Sheffield District, held on May 4th. President William A. Dawson, and Elders Allan M. Acomb, Francis E. Stock and Welden C. Roberts were present. "The Restoration" was the theme of the day. A program was given by the Sunday School children at the afternoon meeting.

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